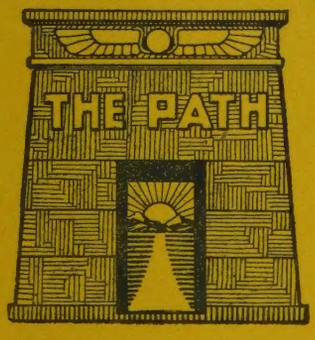
THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY



THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XXXIV—No. 11 **September, 1946**

THE *path of Practical Theosophy is wide; it is narrow; it is straight; it is crooked; but it is never without good. Expect nothing; work without thought of or desire for reward; share your happiness with others; be upright in your dealings with your fellow laborer on life's highway; work for the good of humanity; speak ill of no one; judge the act and not the actor; and last, but not least, strive for consistency as a theosophist. Then will be realized the basic idea of Practical Theosophy and Universal Brotherhood.*

—W.Q.J.

CONTENTS

PROGRESS IN THEOSOPHY 401
RECENT PROGRESS IN THEOSOPHY 403
"MANWORTHY EDUCATION" 410
THE CYCLE'S NEED 411
ABSOLUTE TRUTH 417
MODERN PROVERBS 418
AMONG YOUTH - COMPANIONS 419
THE RELIGION OF NATURE 423
KARMA AND REINCARNATION 427
ON THE LOOKOUT 431

Three Dollars per Annum *Thirty-five Cents per Copy*

Edited and Published by

THE THEOSOPHY COMPANY

245 West 33rd Street, Los Angeles (7), California, U. S. A.

Publisher's Announcements

THEOSOPHY: Established November, 1912, by Robert Crosbie. Published monthly by The Theosophy Company, at Los Angeles, California, U. S. A. This Magazine is an Independent Journal, unconnected with any theosophical society or other organization. The Publishers assume full responsibility for all unsigned articles herein.

SUBSCRIPTIONS: No subscriptions are accepted for less than one year of 12 numbers, but subscriptions may begin with any desired number. All subscriptions, orders for single back numbers, and back volumes, bound or unbound, should be accompanied by the necessary remittance. Price $3.00 per annum; single numbers of the current volume, 35 cents each; back numbers, 50 cents each; back volumes, unbound, $5.00 each; substantially bound in library style, $7.50 each. *Volumes I and XII are out of print.*

COMMUNICATIONS: Contributions submitted for publication should be typewritten on one side of the paper only, with wide margins, and copies should be in all cases retained by the writers, as no manuscripts are returned.

CORRESPONDENCE: Letters from subscribers and readers are welcomed, with criticisms, comments or questions on any subject treated in the magazine. Questions on Theosophical Philosophy and History will be replied to direct, or, if of sufficient general interest, in the pages of the magazine.

BEQUESTS AND DONATIONS: Gifts and legacies will be gladly received from those in sympathy with the objects of this Magazine when such benefactions are unencumbered and unrestricted. Donors should make their gifts to

THE THEOSOPHY COMPANY, of Los Angeles, California, U. S. A., which is an incorporated association, legally empowered to receive such donations and bequests in furtherance of its objects. These objects are:

(*a*) To form the nucleus of a universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color;

(*b*) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

(*c*) The investigation of the unexplained laws of nature and the psychical powers latent in man.

IMPORTANT NOTICE

A revised and enlarged edition of the pamphlet, *Moral Education,* is now available. The opening article reviews current educational problems and controversies, indicating the Theosophical conception of true moral education. Recent efforts to use the public schools for the purposes of sectarian religion make the section, "Religion in the Schools," of special value. The concluding section examines the Bible as a source of moral guidance, and offers suggestions for broadening and deepening the ethical influence of home and school. Each section is provided with references for further study.

51 pages (paper) ..... $ .50

THE THEOSOPHY COMPANY
245 West 33rd Street
Los Angeles (7), California, U. S. A.

𝔄 𝔘 𝔐

When you re-enter the world of mortals again, let it be without the three disqualifications for enlightenment, fear, passion and selfishness: the sea of rebirths is half-crossed already by the man who has overcome these three drawbacks.

—*Teachings of the Master*

THEOSOPHY

Vol. XXXIV **September, 1946** **No. 11**

PROGRESS IN THEOSOPHY

MEN of inquiring mind who pursue the investigation of Theosophy are usually impelled, through appreciation of its undogmatic character, toward a realization—that the content of Theosophy is simply a conscious formulation of those ideas and principles which genuinely further the progress of men in evolution. Study of the Theosophical Movement, similarly, indicates that the eras and areas of enlightenment throughout history are not caused by adherence to organizational or social patterns, but by the minds of men, working in an inspired manner for both the freedom of the human spirit and a self-acceptance of communal responsibility to all others.

The "success" of the movement that H. P. Blavatsky called Theosophical, therefore, cannot be accurately measured at any time by external indices, such as the number of formal memberships. *Profession* of the loftiest principles fails to work for the progress of humankind. Only when principles acquire reality as bases of determining thought and action do they actually enter the arena where men's personal and social struggles are contested. Basically, then, the movement of Theosophy in the world neither succeeds nor fails, while the forms which embody it most certainly can and do.

For those who seek mental and spiritual nourishment in books, organizations and associations *per se,* there are periods of heartbreak and periods of exaltation—depending upon the worldly reception which these meet. Such are the "religious theosophists." They either consciously or unconsciously seek a religion, benefit by it, true—for it is a fine religion—and, to the degree of the purity of their lives, ennoble it. But their fortunes, in degree, will rise or fall with the popularity or success of *forms.* The theosophists who have been the creative agents behind the necessary construction of books, organizations and associations have never *relied* on forms.

Instead, they have both originated innumerable plans, experiments and cooperative undertakings—and presided over their demise.

During the period when the Theosophical Movement of the last century was developing into a formidable array of "Branch Societies," there also existed the mind of Madame Blavatsky—ready and able to utilize any and all available *further* channels for Theosophical promulgation. The means to reach that end were legion, but one of the most hopeful means, the Society itself, in time became hopeless. We cannot imagine that this possibility was unforeseen by H.P.B. On the contrary, it is easy to think of her making the observation, to those close to her, and with no tragedian tones in the telling, that the Movement had failed for the 19th century—the Movement as then formally constituted. For two few realized that forms of organization can be useful only when seen to be unimportant, and that failure—of *forms*—is inevitable.

The Theosophical Movement is not a compendium of the tangible accomplishments of men and groups of men. Such a conception conforms to the prevailing ideas of what "history" is—and, as is the case with most prevailing ideas, is distinctly erroneous. The *real* Theosophical Movement, wrote William Q. Judge, "is moral, ethical, spiritual, universal, invisible save in effect and continuous." Theosophical lodges and societies may number millions—and all real "movement" have ceased. Or, the ranks of nominal theosophists may dwindle to a fractional figure, while the work of study and application on the part of a few can insure genuine vitality and continued creativity. H. P. Blavatsky's article, beginning in this issue, appears to be a recitation of theosophical "accomplishments." Primarily, however, it is a reminder that the real vitality of the Movement came from an alert attitude of mind and the presence of sufficient knowledge to guarantee full use of all opportunities.

Only one real matter for concern remains: In how many ways can principles of ennobling philosophy be embodied today? Publications? Lodges? Educational programs? All of the opportunities which H.P.B. utilized have reappeared—in different guises. By reaching out to vitalize every form of possible expression—by looking forward and never back—it may be that fewer aspirants to Theosophical knowledge will suffer the tragedy of attachment to any *single* form, be it the highest imaginable. The United Lodge of Theosophists is a form only for those who make it so. For others it can be something far more important and necessary—a meeting-ground to prepare for a thousand and one undertakings as yet undreamed of.

RECENT PROGRESS IN THEOSOPHY

By MADAME BLAVATSKY

I

WHATEVER else may be thought of theosophy and its movement, time has at least proved that it is not the ephemeron which the American and foreign press called it upon its first appearance. It seems to have come to occupy a permanent place in modern thought, thus vindicating the truth of Sir John Herschel's observation that "the grand, and, indeed, the only, character of truth is its capability of enduring the test of universal experience, and coming unchanged out of every possible form of fair discussion."

Unfortunately, theosophy has never yet had a "fair" chance; but that must come. It has been represented in a most grotesque light, travestied out of all resemblance. With few exceptions, even its friends have shown in their published writings an imperfect grasp of the subject. If theosophy had been discussed upon its merits, apart from the personalities with which the movement has been associated, we cannot doubt that it would have had by this time a much wider vogue than it has. All the signs point that way. The most strenuous efforts of bigots, theological and scientific, and the employment of ridicule, sarcasm, misrepresentations, and denunciations by its opponents, have failed to check the growth of the Theosophical Society or its influence, or even to impede the expansion of the theosophical idea throughout the world. Scarcely the most optimistic among the society's organizers dreamt of such success as has rewarded their labors. The little coterie of thoughtful men and women who met in an Irving-Place parlor one summer evening in the year 1875 builded better than they (with their undeveloped foresight) knew, when they resolved to organize such an association.

We are often asked, "What is the general object of the Theosophical Society? *Cui bono* all this outlay of labor, all that energy expended from its beginning to swim against the strong tide of public prejudice, sectarian hatred, and unpopularity? Of

---

NOTE.—This article originally appeared in a non-theosophical periodical, *The North American Review,* August, 1890, and is here reprinted (in two parts) for the first time. Students will find that H.P.B.'s Third Message to American Theosophists, written in the same year, affords an interesting parallel.—Eds. THEOSOPHY.

the three well-known objects of the society* not one but had, and has its teachers and followers in the past as in the present. Your first object, namely, brotherhood of man, lies at the very basis of Christianity; your second is promoted by the Asiatic societies, the national museums, and all the Orientalists; your third may be allowed to remain in the hands of the men of science, who have already dissected spiritualism and exploded mesmerism, and now, under the lead of the Society for Psychical Research, are disposing of the question of thought-transference, the phantasm of the living, and the Theosophical Society."

We note the exception that the *cuckoo* S. P. R. hatched its first eggs in the nests of theosophy and spiritualism;† it evidently has the same relation to the scientific body as to its two foster-mothers, and can enjoy a superior intimacy only as a reward for its treachery to the latter and its sycophancy to materialistic science. In rejoinder to the first two assertions, the Theosophists would ask Christians and Orientalists what they were doing in their respective departments to realize practically our first two objects? Under correction, I must say that it has been all talk and theory. Has the Sermon on the Mount, all its moral beauty notwithstanding, caused so-called Christian nations to treat each other in the ideal Christian spirit, or to offer brotherhood to Asiatic and African nations and tribes, whom they have subdued by force of arms or wiles? And has the philosophical acumen of Professor Max Müller, who has been showing us for thirty years past that the same Aryan blood runs in the brown body of the Indian sepoy as under the blanched skin of the English lord and British grocer, prevented the dominant Anglo-Indian from giving the Queen-Empress's Asiatic subjects cumulative proofs of his supreme disdain?

The Theosophical Society has been called the Royal Asiatic Society *plus* philanthropy; and as the latter body lacks the instinct of brotherliness, and too often shows a disposition to sacrifice truth for theological predilection, its nearly a century of work has shed darkness instead of light upon the Aryan philosophies, religions, and sciences. As to the third object, it must be said of

---

*1. Brotherhood of man; 2. Study of Oriental philosophies; 3. Investigation of the hidden forces in nature and man. *Vide infra.* [See Part II.—Eds. THEOSOPHY.]

†The real originator and founder of the S. P. R. was "M. A. Oxon" (Mr. W. Stainton Moses), now the editor of *Light.* It was he who, being then a member of the T. S., first proposed the formation of a society on the lines of the long-defunct *Dialectical Society* of London, for the investigation of abnormal phenomena. This gentleman must have regretted more than once his idea. The S. P. R., the progeny of spiritualism and theosophy, has proved itself a would-be parricide, though rather an unsuccessful one so far.

the work of the S. P. R., and the superior labor of the French hypnotists of Paris and Nancy, that these agencies, while accumulating a mass of important facts for future philosophers, have, with a very few honorable exceptions, tried their best to give a false interpretation to those phenomena that they could not dispose of on the theory of fraud. Their oblations have all been offered on the altar of the Moloch of materialism.

Since it is undeniable that this materialistic bias has been rapidly culminating under university influence during the past half-century, it is too evident that the creation of the Theosophical Society at the time when it arose was most timely, and a step toward the defense of *true* science and *true* religion against a sciolism that was becoming more and more arrogant. The experiments of Charcot at the *Salpétrière* have been so unsatisfactorily explained by the professors of his materialistic school that the appearance of the ancient esoteric philosophy in the arena of Western thought was a vital necessity. The conviction has already dawned upon the minds of some of the cleverest Western experimentalists that the "impassable chasm" and the "unknowable" of Messrs. Tyndall and Spencer can never be bridged or known by anything short of the Aryan esoteric doctrine. The cultured interest and popular curiosity that are shown in every country when a Theosophist or theosophy comes to the fore, and the universal popularity of theosophical and mystical literature, which has enriched many publishers and writers, are indications of the despair and hope of Christendom—despair that science will ever read the puzzle of life; hope that the solution may be found in the secret doctrine.

The theosophical movement was a necessity of the age, and it has spread under its own inherent impulsion, and owes nothing to adventitious methods. From the first it has had neither money, endowment, nor social or governmental patronage to count upon. It appealed to certain human instincts and aspirations, and held a certain lofty ideal of perfectibility, with which the vested extraneous interests of society conflicted, and against which these were foredoomed to battle. Its strongest allies were the human yearnings for light upon the problem of life, and for a nobler conception of the origin, destiny, and potentialities of the human being. While materialism and its congener, secularism, were bent upon destroying not only theology and sectarian dogmatism, but even the religious conception of a diviner Self, theosophy has aimed at uniting all broad religious people for research into the actual basis of religion and scientific proofs of the existence and permanence of

the higher Self. Accepting thankfully the results of scientific study and exposure of theological error, and adopting the methods and maxims of science, its advocates try to save from the wreck of cults the precious admixture of truth to be found in each. Discarding the theory of miracle and supernaturalism, they endeavor to trace out the kinship of the whole family of world-faiths to each other, and their common reconciliation with science.

The growing inclination of the public mind toward theosophy seems to mark a reaction from the iconoclastic influence of Colonel Ingersoll's and Mr. Bradlaugh's school. Undoubtedly there are thousands of so-called Free-thinkers who sincerely believe in personal annihilation at the death of the body; but it would seem from the fact of the recent conversion of Mrs. Annie Besant from secularism to theosophy, and the discussions to which it has given rise, that there are also many persons enrolled as followers of the two great leaders above mentioned who are so from ignorance of the views included in the term theosophy. We officers and fellows of the Theosophical Society are, therefore, encouraged to hope that, with the wider dissemination of the facts, we shall see very large accessions to our cause from the secularist ranks. Surely this must be considered a gain by the friends of spirituality as opposed to materialism,—those, at any rate, who think that morals, peace, and prosperity will be promoted by the universal belief in a life after death (whether eternal or broken up by a series of reincarnations on the same earth), and in man's possession of a higher, undying SELF, latent spiritual powers, and consciousness.

It is the worse for the public, particularly for the religious feelings of the public, that the organs of sectarian bigotry should have succeeded so well by perversion of fact, frenzied calumny, and downright falsehood, in making our cause and the society appear in such a false light during the past fourteen years. Nor are the clerical organs alone in this undignified and useless work; for the weeklies of the Spiritualists in the United States are just as bitter and as untruthful in their ceaseless denunciation of theosophy. The virulence and vituperations of the intellectual apostles of the "spirit-guides" and "controls" from the "Summer-land" have grown proportionately to the growth of the Theosophical Society. The effects of the last convention held by the American Theosophists at Chicago, on April 29 and 30 of the present year [1890],*

*There are at the present day *thirty-eight* chartered branches of the Theosophical Society in the United States, and the activity on the Pacific Coast in this direction is very remarkable.

furnish a brilliant example of this blind and ferocious hatred. Such was the decided and unprecedented success of the last gathering that even the leading papers of Chicago and other cities had to admit the fact, finding almost for the first time naught but words of sympathy for the Theosophists.

Alone the organs of disembodied "angels" poured as unsuccessfully as ever their vials of wrath, mockery, and brutal slander upon us. But we heed them not. Why should we? The utmost malignity and basest treachery have not been able either to controvert our ideas, belittle our objects, disprove the reasonableness of our methods, or fasten upon us a selfish or dishonest motive. And as our declared principles are not merely unobjectionable, but admirably calculated to do good to mankind, these conspirators and calumniators have simply kept a multitude of religiously-inclined persons from enjoying the happiness they would have had by understanding theosophy as it really is, and making it the guiding rule of their conduct.

If justice be the law of nature, and injustice a transitory evil, direful must indeed be the retribution these misguided people have invoked upon their own heads. The suffering we have been made to endure has but served as discipline, and taught us to turn the more loyally toward the esoteric doctrine for comfort and encouragement.

My present theme being the recent progress of our movement, the situation may best be illustrated by reference to statistics. To avoid prolixity, we may begin with the year 1884, when the raid upon us was made by the London Society for Psychical Research. From the official report of that year it appears that on the 31st of December, 1884, there were in existence, in all parts of the world, 104 chartered branches of the Theosophical Society. In the year 1885, as an answer to our calumniators, seventeen new charters were issued; in 1886, fifteen; in 1887, twenty-two; in 1888, twenty-one; and up to the 1st of September, 1889, seventeen. To the 31st of December, 1888, six charters had been rescinded, leaving 173 still valid; and if the new ones of 1889 be added, there would be a gross total of 190 chartered branches, from which would have to be deducted any cancellations reported during the last twelvemonth. But we have heard of none. On the contrary, up to June, 1890, we find on our books upward of 200 branches.

In England, a country where theosophy has to work up-hill more than in any other place, three years ago there was but one solitary branch—the "London Lodge" of the Theosophical Society, with

about 150 members in it. Since the arrival of the present writer in England, and the establishment of the "Blavatsky Lodge," in June, 1887 (which has now upward of 300 members and associates), twelve branches of the Theosophical Society have been established in various centres of Great Britain, and the number of members is daily increasing. The growth of our society in this conservative country has been more marvellous in comparison than even in the United States of America. The growth since the raid of 1884 has, therefore, been at the rate of about nineteen new charters per annum, and the final computation of 1889 will show as great an increment. Dividing 104—the sum total up to the close of 1884—by 10, the number of years since the society's foundation, we get an average annual growth of 10.4 branches; whence it appears that, so far from being crushed out of existence, as the organizers of the raid had fondly hoped might be the result, the Theosophical Society has very largely increased its average rate of expansion, geographically and numerically.

It is useless to remind the American reader of the unrelenting, systematic persecution to which the writer of these lines—and through her, theosophy—is, and has been for years, subjected in the American press, by enemies as persevering as they are base. And if no conspiracy, no attack, could ever seriously shake the society or impede its movement, nothing ever will. We can only thankfully repeat, slightly paraphrasing it, the Christian adage now so applicable to our movement, "The blood of the martyrs is the seed of theosophy." Its society has done too much good work, the good grain is much too evident even in the piles of admitted chaff, not to have built a secure foundation for the temple of truth in the immediate, as in the distant, future.

For, see, the literature of theosophy is growing rapidly. We have seven principal centres of publication—Madras, Bombay, Ceylon (Colombo), Stockholm, London, Paris, and New York. The Stockholm branch, founded hardly a year ago, has far over one hundred members, and our literature in Sweden is spreading rapidly. Little Ceylon had twenty-one branches three months ago, and may have more now. Madras is the general headquarters of the society, the official residence of the president and executive staff, and the office of *The Theosophist* is there. At Bombay we have a "Theosophical Publication Fund," created and managed by Mr. Tookaram Tatya, a Hindoo Theosophist, which brings out important works in Sanskrit and English; an enterprise spoken of with great praise by Professor Max Müller in a letter published

both in *The Theosophist* and *Lucifer*. In London there is a "Theosophical Publishing Society," which brings out the magazine *Lucifer* (edited by Mrs. Annie Besant and myself) and a series of pamphlets called the "T. P. S.," issued fortnightly, and many new theosophical works.

Following the good example set to us by the Aryan Theosophical Society of New York—the headquarters of the theosophical movement in America—a committee was formed in London last May for the wide distribution through the post of leaflets on theosophical doctrines, each member taking charge of a definite district. During the first months of the establishment of the "tract-mailing scheme" at New York, the Aryan Theosophical Society has distributed over 150,000 papers on theosophy and its doctrines. In Paris another monthly was started a year ago, the *Revue Théosophique,* edited by myself, and managed by the Countess d'Adhémar; and now another theosophical magazine has appeared —*Le Lotus Bleu*—since March, also edited by myself, and managed by Arthur Arnould, a well-known journalist in Paris, and the president of the Theosophical Society of Paris, "l'Hermes." In New York we have *The Path,* whose editor, Mr. W. Q. Judge, publishes also a number of books and pamphlets. The existence of these centres shows undeniably that our movement is constantly on the increase, and that all interested and malicious reports to the contrary are without foundation.

But it is our Adyar Library, founded by the loving labor of our president, Colonel H. S. Olcott, which is the crown and glory of the Theosophical Society. Though only three years old, it has already acquired a large collection of Oriental works of the greatest value—3,046 volumes—besides over 2,000 works in European languages, and a number of rare palm-leaf manuscripts. In the words of our learned librarian, Pundit N. Bhashyacharya:

"In the department of Buddhistic literature it is richer than any library in India, and probably equal to most in Western countries.* Prominent among these works are: (1) The generous present of Mrs. Dias Ilangakoon, a Buddhist lady Theosophist, of Matara, Ceylon, a 'complete set of the Pali version of the *Tripitikas* engraved on palm leaves, and comprising sixty volumes, with nearly 5,000 pages. Twelve stylus-writers were employed during two years in copying the volumes from the unique collection at Merissa',—a collection that cost the donor rupees 3,500. (2) The Jodo sect

*For particulars *vide* the learned and interesting article of Pundit N. Bhashyacharya, director of the Oriental Section of the Adyar Library, in *The Theosophist,* August, 1889.

of Japanese Buddhists presented Colonel Olcott 'with a complete set of the Chinese versions of the *Tripitikas* in 418 volumes, on silk paper.' . . . Other 'Japanese sects presenting him with 1,057 volumes' in all. (3) Twenty-two scroll paintings on silk and paper, . . . among which are two on silk that are said to be over 800 years old, and a MS. 350 years old, written in fine gold ink upon a scroll of some very smooth black paper, 33 feet in length, and mounted on a roller."

"There is also," writes the learned Brahmin librarian, "a large picture upon which, painted in vivid colors, . . . are 137 scenes in the life of the founder of the Jodo sect; . . . and an ancient biography of the Adept-Founder of the Yamabusi, or fraternity of phenomena-workers, and a scroll portrait of himself attended by some fire-elementals whom he seems to have subjugated to his trained will. Doctor Bigelow (late of Boston), now of Tokio, kindly gave a photograph of a bronze group representing Kobo-daishi, the Adept-Founder of Shin-gon sect, attended by two little elementals, who are serving him as messengers and domestics." All of which shows that the theosophical scapegoat, H. P. Blavatsky, has *invented* neither Adept fraternities nor "elementals," their existence having been known in Japan, China, and India for long centuries.

Such are a few of the unique treasures in books and antiquities of the Adyar Library of the T. S., "got together under the greatest difficulties of total lack of pecuniary endowment and public patronage," and which "has received from no government as yet so much as a single book or one rupee." And that noble library will survive the founders and all present members of the Theosophical Society, and go on speaking of the work done when many other things are forgotten.

"MANWORTHY EDUCATION"

It is ominous that this word Education has so cold, so hopeless a sound. . . . Our culture has truckled to the times. It is not manworthy. If the vast and the spiritual are omitted, so are the practical and the moral. It does not make us brave or free. We teach boys to be such men as we are. We do not teach them to aspire to be all they can. We do not give them a training as if we believed in their noble nature. . . . We exercise their understandings to the apprehension and comparison of some facts, to a skill in numbers, in words; we aim to make accountants, attorneys, engineers; but not to make able, earnest, great-hearted men. —EMERSON

THE CYCLE'S NEED

Politics in Transition

THE greatest need of the humanity of any age is psychological and mental balance. The attainment of "balance" requires a grasp of philosophy—the deliberative assessment of all human values according to their relationship with individually-established principle. It is the unrecognized curse of Christianized civilization that men have been discouraged from the individual quest for principles by being induced to accept the specious security of dogma. Dogmas, whether of an external God or of a fanatically-pursued political panacea, are but substitutes for responsible, self-induced investigation of values. Truth is not determined by majority vote, nor by belief. For truth, to the individual, is never more than genuine self-realization.

When the medieval man sought the comfortable security afforded by reliance upon the pronouncements of the Church, he set in motion a chain of psychological causes and effects which have influenced each subsequent century. "Obey the Church and you will be saved!" became, finally, as the hold of theological superstition weakened, "follow the right revolutionary, the right political leader, and you will be secure!" Man in the latter 18th century attained a measure of enlightenment in the realization that heaven is not simply the reward in the future for unthinking virtue in the present, but that it is a state which must be created here on earth by the dedicated labors of men. Social panaceas and revolutionary political movements became prominent and vigorous, culminating in the revolutionary socialist doctrines of Karl Marx. However, the tendency to follow authority still persisted, making of man's painful transcendence of one dogma but the prologue to his acceptance of another.

Many men who were not content to accept the flagrant existence of mass social injustice have tried to use the tools of Marxism to right the world's many wrongs, but they failed to the extent that they became political partisans, hating those who opposed application of their particular panacea. It is notable, then, that one of the most intuitive philosophers of the political world, Dwight Macdonald, has grown through, and finally beyond, the dogmas of Marxism.

Macdonald's magazine, *Politics,* began with his realization that a balanced relation between philosophy and politics had not yet

appeared. He renounced orthodox revolutionary doctrines in order to further a re-examination of values by all those who sensed the need for such an impartial approach. Macdonald has rejected, sequentially, the materialism of Marx, the materialism of modern science, and the unconscious materialism of the average man. He is a singularly effective expounder of one central view—that man must become responsible for his creations by reliance upon individual judgment rather than on any form of mass power.

The practical social and political problem of this age, in Macdonald's view, is that of the encroachment of the state upon the individual, just as the medieval problem was the encroachment of the church upon the individual. In producing one of the most valuable discussions which has yet appeared of the Nazi character (see Lookout, May and June, 1945), a pamphlet entitled "The Responsibility of Peoples," Macdonald gives evidence that he rejects the implicit materialism of a partisan view. For he presents the Nazis, diametrically opposed both in theory and in practice to every principle of social action that he feels constructive, as simply the common victims of a politically-focused materialism which exacts obedience as an exchange for economic security.

In the April and July issues of *Politics,* under the title, "The Root is Man," Macdonald continues a (by now) admittedly philosophical investigation of materialism itself. Basic to his discussion is the conviction that the modern state is no longer—if, indeed, it ever was—capable of forwarding any higher aim than that of a strictly material nature. He clarifies the issue facing modern man with two alternatives—either to be content with a purely materialistic evaluation of the world and of man, or to hold to a higher purpose and a greater end—in which case the machine state must be rejected as not only non-productive of the necessary spiritual values, but actually morally debilitating.

Although Macdonald protests that he has "no philosophical training" and does not "feel at home in this field," he is conscious of a responsibility: "the course which our society is taking is so catastrophic that one is forced to rethink for himself all sorts of basic theoretical questions which in a happier age could have been more or less taken for granted. . . . Such questions are those of Determinism v. Free Will, Materialism v. Idealism, the concept of Progress, the basis for making value judgements, the precise usefulness of science to human ends, and the nature of man himself."

The approach proposed is thus "radical" in the original sense of the word, and Macdonald's text is: "To be radical is to grasp the matter by its root. Now the root for mankind is man himself." Macdonald thus identifies himself as primarily an ethical thinker. Of his approach he writes, "its ethical dynamic comes from absolute and non-historical values, such as Truth and Justice, rather than from the course of history." He is concerned with a sphere that science cannot investigate and where value judgments cannot be "proved"—the "traditional sphere of art and morality," the province of the human being. A new approach is desperately needed because the social realities of our day are intolerable:

> The brutality and irrationality of Western social institutions have reached a pitch which would have seemed incredible a short generation ago; our lives have come to be dominated by warfare of a ferocity and on a scale unprecedented in history; horrors have been committed by the governments of civilized nations which could hardly have been improved on by Attila: the extermination of the Jewish people by the Nazis; the vast forced-labor camps of the Soviet Union; our own saturation bombing of German cities and the "atomization" of the residents of Hiroshima and Nagasaki. It is against this background that the present article is written; it is all this which has forced me to question beliefs I have long held.

No compromise or half-measures, no partial salvage of ideals is permitted by current events: "Modern warfare is so insanely destructive that the seeds of a new order are wiped out along with the old order." This disposes of the 19th-century view that war may be a means to a better end, for "war has become an end in itself," and "tends more and more to make the situation of the 'victors' indistinguishable from that of the 'defeated'."

Nor is it any longer practical, from a human standpoint, to put faith in social and economic reforms—"these are being made, but often go hand in hand with moral barbarism." The ethical analysis here exemplified brings great clarity to Macdonald's criticism of Marx, which is essentially a plea (familiar to theosophists) against the materialization of concepts. Pointing out that Marx made the historical *process* significant rather than the ethical values, Macdonald voices regret that a social philosopher capable of formulations "so wonderfully precise and imaginative" as Marx's should woodenly constrict his thinking in a historical-materialist pattern. The following illuminating comment indicates Macdonald's own intellectual emancipation: "One of the signs that Marx was a great thinker is that his thought is often more profound than his system."

Ethics cannot be derived from history, Macdonald shows, for history records the existence of far more Machiavellians than disciples of Socrates. History *does* show, however, that the concept of inherited ethics would not promote the perception of moral truths, but impel only the profession of conventional morality, and this has for too long been a substitute (and a deterrent) for moral action.

> The fact that "everybody" agrees that war, torture, and the massacre of helpless people are Evil is not reassuring to me [Macdonald writes]. It seems to show that our ethical code is no longer *experienced,* but is simply *assumed,* so that it becomes a collection of "mere platitudes." One does not take any risks for a platitude. Ask a dozen passersby, picked at random, whether they believe it is right to kill helpless people; they will reply of course not (the "of course" is ominous) and will probably denounce the inquirer as a monster for even suggesting there could be two answers to the question. But they will all "go along" with their government in World War III and kill as many helpless enemy people as possible.

In order to discuss ethical action at all, we must premise free will, or, in Macdonald's words, "One must conclude, and I do conclude, that although vast areas of human motivation are determined, there is a certain area—a vital core, so to speak—where we have a free choice. . . . So far as action goes, this core is the 'point,' since the rest is determined—i.e., we *re*act rather than act." This is an aspect of the duality Macdonald recognizes as characterizing man's existence: "there are two worlds and we in practice live on two levels all the time." The practical relevance of this distinction appears:

> To take into account the process of history in realizing one's values is one thing, and to build one's values on this process, as the Marxists do, is quite another. . . . [The latter] makes it impossible to stand up against overwhelming odds for one's idea of what is right. For I *do* assert that one's values, if they are real in the sense of causing one to act on them even when the odds are against them (as is the case unhappily today), must be based on a free choice that takes place in an ethical sphere intrinsically impervious to scientific examination.

The importance of Macdonald's presence on the contemporary scene of political journalism may be illuminated by consideration of two factors. First, he represents no political party or faction, which gives to his political utterances an objectivity (in Theosophical terms "impersonality," although Macdonald would hardly agree with this use of the word) that is philosophically clarifying. Secondly, the objectivity thus engendered has a focal point deep in the

realms of genuine philosophy. Witness his inclusion of the idea of Karma, and the moral principles of the Pythagoreans, as suggesting the only alternative to "the attitude of materialism" in politics:

> The Progressive [one who believes that History, not individuals, "progress"] insists that one has a duty in every situation to choose between what he calls "real" alternatives, and that it is irresponsible to refuse to make such a choice. . . . The Radical believes—and I think logic is on his side—that only an alternative which is antithetical to the existing system can lead one to the abolition of that system. For him, it is unrealistic to hope to secure a peaceful world through war, to hope to defeat the brutality and oppression of Hitler by . . . brutality. . . .

Here Macdonald begins to consciously define Karma, by indicating his belief that there is a perpetuation of "the nature" of all our actions. He refers to an article by Simone Weil on "The Iliad, or Poem of Force" (*Politics,* November, 1945):

> Writing of Homer's constant demonstration of the evanescence of power, Simone Weil observes:
>
> "This retribution . . . was the main subject of Greek thought. It is the soul of the epic. Under the name of Nemesis, it functions as the mainspring of Aeschylus's tragedies. To the Pythagoreans, to Socrates and Plato, it was the jumping-off point of speculation upon the nature of man and the universe. Wherever Hellenism has penetrated, we find the idea of it familiar. In Oriental countries, which are steeped in Buddhism, it is perhaps this Greek idea that has lived on under the name of Kharma [sic]. The Occident, however, has lost it, and no longer even has a word to express it in any of its languages: conceptions of limit, measure, equilibrium, which ought to determine the conduct of life are, in the West, restricted to a servile function in the vocabulary of technics. We are only geometricians of matter; the Greeks were, first of all, geometricians in their apprenticeship to virtue.". . .

Macdonald does not offer himself and his development of ideas as a panacea, for he is unalterably opposed to panaceas, through the courtesy of discouraging experience. Nor has he completely solved the most difficult of real political problems—what are the sources of sustaining self-disciplines? While he begins with a philosophical approach to the problem through his thoughtful consideration of the idea of Karma, he also writes that the first step "is for each person to decide what he thinks is right, what satisfies *him,* what *he* wants. It is not difficult to sketch out the kind of society we need. . . . It would be one whose only aim, justification, and principle would be the full development of each individual, and the removal of all social bars to his complete and immediate

satisfaction in his work, his leisure, his sex life. . . ." Immediate satisfaction of the wants of the individual can hardly be the goal of any disciplined society—even when the discipline sought is self-discipline. But Macdonald's desire to reverse the hypocrisy of nearly all present values leads him quite naturally to such a recommendation—a trend which will probably be much in evidence among many of the most creative and courageous of useful transition figures.

The time will come, however, when the revolutionary has to *build,* when he must substitute for the external disciplines and controls which did not produce the "good" society, disciplines which *will* produce the good society. The fact that successful discipline must be internally discovered and internally administered does not imply that matters of such discipline are unimportant. While it might sound somewhat doctrinaire to Macdonald, the ideas of Karma and Reincarnation, as *the only rational basis for ethics* will need opportunity for permeation of the consciousness of "free men."

Macdonald is a focal point for a study of many of the most philosophical advances of the transition age. He is a scholar, but he is fully alive to the limitations of scholarship. He is a "revolutionary," an accomplished Marxist theoretician, but, like Thomas Paine, he has abandoned materialism. He is a philosopher who, like Robert Hutchins, Milton Mayer, and Plato, has discovered just how necessary it is for *other* men to become philosophers. These directions are signposts on a road which many need to find, each in his own way. Many such men may become, unconsciously, aids to the march of self-instituted progress referred to by Theosophical students as "the Theosophical Movement." Macdonald's final passages in "The Root is Man" are direct evidence of the maturity of thought sometimes inspired by the very tragedies of our times.

> Technological progress, the organization from the top of human life . . . , the overconfidence of the past two centuries in scientific method—these have led us, literally, into a dead end. Their trend is now clear: atomic warfare, bureaucratic collectivism, "the crystallization of social activity into an objective power above us, growing out of our control, thwarting our expectations, bringing to naught our calculations. . . ." To try to fight this trend, as the Progressives of all shades do, with the same forces that have brought it about appears absurd to me. We must emphasize the emotions, the imagination, the moral feelings, the primacy of the individual human being once more, must restore the balance that has been broken by the hypertrophy of science in the last two centuries. The root is man, here and not there, now and not then.

Macdonald's conclusion may be said to be philosophically inevitable, and the theosophist reader cannot help but be reminded of the principle of *association,* rather than organization, that has been the "social doctrine" of the Declaration of the United Lodge of Theosophists. A positive faith is sustained not because of, but in spite of organization, as Evan Thomas has demonstrated (see Lookout for July, 1942). Macdonald's summing up is—

> From all of this one thing seems to follow: we must reduce political action to a modest, unpretentious, personal level—one that is real in the sense that it satisfies, here and now, the psychological needs and the ethical values of the particular persons taking part in it. We must begin way at the bottom again, with small groups of individuals in various countries, grouped around certain principles and feelings they have in common. . . . They should probably consist of individuals—*families,* rather—who live and make their living in the everyday world but who come together often enough and intimately enough to form a *psychological* (as against a geographical) community. . . . What *he* [the individual] does, is considered to be just as "real" as what History does.
>
> Members of the groups would get into the habit, discouraged by the Progressive [historical materialist] frame of mind, of acting here and now, on however tiny a scale, for their beliefs

Macdonald's thesis, in essence, then, is that "individual actions, based on moral convictions," is the only force capable of forging either individual happiness or social advancement. This philosophical perception certifies his place in the ranks of those who are engaged in the true service of Humanity, and who help on the education designed to promulgate this view.

Absolute Truth

In sober fact, we are a poor set of mortals at best, ever in dread before the face of even a relative truth, lest it should devour ourselves and our petty little preconceptions along with us. As for an absolute truth, most of us are as incapable of seeing it as of reaching the moon on a bicycle. Firstly, because absolute truth is as immovable as the mountain of Mahomet, which refused to disturb itself for the prophet, so that he had to go to it himself. And we have to follow his example if we would approach it even at a distance. Secondly, because the kingdom of absolute truth is not of this world, while we are too much of it. —H. P. Blavatsky

MODERN PROVERBS

THE human weakness that makes priestly domination possible leads to spiritual darkness in course of time.

"Even this will pass away" is a good motto to keep in mind, when things come up that are hard to stand.

It makes no difference whatever *what* we do; *how* we do *anything* is what counts.

Defects—not being valuable—are not important; their absence is.

The power of the "initiatory" in right direction has to be developed, and that must be done by exercise.

"No action from a true basis could proceed far in an erroneous direction."

Despair and despondency come from not following *what we know,* and did not *apply.*

There have to be first sought points of agreement—in fact, show a disposition to agree.

The Law works in strange ways at times; it is never idle and it makes no mistakes. Let us rely on IT, for there is nothing else on which we may.

Think of the Master as a living man within you; let Him speak through the mouth and from the heart.

Make up your mind to continue as you are for one hundred lives, if necessary, *and continue.*

There is no time-limit to effort.

Whatever a man relies upon, to that he goes; he, only, who relies upon the Self is not *subject* to rebirth.

All that can be done is to let the light so shine that *all who will* may see it.

If we waited till we were saints, would we ever begin? We would not.

Help comes often, *when least expected,* and it is liable to come at that place where the work is done which merits help.

We make the effort, and the effort brings results; this is enough.

The essence of eradicating the personal element lies in doing the things we dislike to do.

The Law will act, regardless of any sentiment we may hold.

One of the results of wisdom is the ability—in degree, at least—to do the right thing, at the right time, and in the right place.

—R. C.

AMONG YOUTH-COMPANIONS

HI, there! I would have word with you!" Gail and Janice, emerging from the cool gloom of the Library into the dazzling September sunshine, swung around to locate the source of this Shakespearean whisper, and discovered Carl poking his head around the corner of the Philosophy room. The girls noted with a degree of surprise several bulky volumes tucked under his arm.

"Why, Carl!" exclaimed Janice, "have you turned *studious?*"

"And philosophy, at that," added Gail, mischievously, peering at the titles.

Carl drew himself up with an air of offended dignity. "I should say, before what's left of my reputation is demolished, that I was never averse to studying—mostly Science, of course." He paused, then added more seriously, "Other things didn't seem important enough, somehow, to bother about."

"And now you think they are." This from Janice, as they walked out of the building. "I'm glad," she said. "I know you weren't in any terrible hurry to be 'well-rounded,' as some are who go to concerts they don't like and read what they think are 'good books,' just to be 'cultured.' They're the ones who miss the real discoveries."

"That's pretty well illustrated in the usual attitude of the student, isn't it?" Gail remarked. "Think of all the schoolboys who have been subjected to the metrical charms of the *Ancient Mariner,* for instance, and have gone on for years with a persistent or habitual dislike for Coleridge, until, perhaps, they looked him up on their own, and discovered for themselves his special attractions!"

"Yes," said our young scientist, "if we could control our faculty for making associations, our interests might be quite different, and our misconceptions far less frequent. As it is, the context in which we learn anything seems to color our attitude toward that thing for all time—or at least," he amended himself, "for a long time."

"But it can't be just chance affinities that limit our perceptions and experience," Janice observed. "As you say, the context in which we learn often determines our attitude toward the lesson, but if we went further back into origins, we would probably find that the present 'context' consists of our past attitudes toward that very 'lesson'."

"Speaking of association," Gail said then, "Carl's point suggests a book I've been reading—*The Theory of Education in the United States,* by Albert Jay Nock. You'd both like his discussion of universities. It makes inspiring reading. Traditionally, he points out, universities were not formal teaching institutions, but associations of scholars, centers of learning which attracted many advanced thinkers seeking the company of those who lived, as they did, in the mind. The university was a place where *scholars worked,* and students were tolerated because they would be the ones to carry the tradition on.

"Boys who wanted to learn came there, though no regular classes were held," Gail went on. "A student considered himself honored if the particular scholar to whom he attached himself so much as offered a suggestion. No attempt was made by the 'teachers' to excite the student's interest—except for the natural example they set by their own eagerness to know. No one came who did not want to learn, and no one learned who had not the will to learn for himself. The 'lessons' were mostly self-imposed—an opportunity rather than a hardship—and the student's notebook was not a mechanical report of lectures, so much as gleanings from the frequent and engrossing conversations between the scholars themselves."

"That sounds like real education!" exclaimed Janice, enthusiastically, "—on the surest basis of all—self-induced and self-devised efforts. I know that the teacher at college who most stirred me to *want* to learn was one who seemed to make no effort to do so. His mental life was so identified with the writers and thinkers of whom he spoke, that his course was more like a series of soliloquies or reminiscences of old friends and their ideas, than a set of prepared lectures on a dead past."

"Yes," Gail chimed in. "That description just fits my favorite professor, too. He paid no attention to grades. When he talked, it was an invitation for all to take from him whatever they desired —an offering of his own inspiration to those who wished to share in it. However," she added, with a glance at Carl, "I suppose if all teachers were like him, education would be condemned as 'haphazard'."

"That's just it," said Carl, "Obviously, we are not all scholars, nor is everyone capable of appreciating a scholar. While many students are eager to learn, there are many others who need to be persuaded to seek knowledge. These are the inevitable limita-

tions of mass education. Equal opportunity and encouragement, equal facilities for progress, cannot override individual differences, and so results will always be uneven. But that, of course, does not mean that universal education is not worth the effort.—You look somewhat abstracted, Janice," Carl broke off. "What are you thinking?"

"Why," Janice replied, "just that all real or natural educators have considered the process to be that of encouraging a general attitude or outlook, not simply the progressive mastery of a given field. Justice Holmes, for instance, thought that all a teacher could do was to let his students be partners in his work, to impart a ferment, as he expressed it. And that kind of education doesn't stop at the end of college. It is a lifelong process. To divide a man's life into two periods—a time for study and a time for practice, career or work—is a false concept, for true learning can never be separated from life, nor life from learning."

"Well, formal education may give us a good start, but the real test of our 'learning' comes afterward," Carl rejoined. "We have to take hold ourselves, and keep going. There's no reason why each one shouldn't continue to instruct himself. After all, once a certain discipline has been established, books are fully as effective as any teacher."

"This is where I come in," remarked Gail, "followed by the weary shade of poor, neglected Coleridge. I may be quite mistaken, but it's my opinion that he shares his oblivion with many another great writer and thinker—and through no fault of theirs. I'm inclined to agree with Janice that education is not what it ought to be—it takes a very able person to come through the educational 'mill' and emerge with anything but a bale of 'chaff.' It seems that the majority of young people today attain their degrees with the minimum of effort and the maximum of complaint, and heave a sigh of relief when they leave college behind. They look back on their schooling as a succession of painful but unavoidable ordeals, now happily in the past."

"Then," Janice took up where Gail left off, "when they are released from school discipline, they turn gratefully to the effortless reading of light fiction, relegating the serious books of which they heard so much and read so little, to the past they would forget. And remembering, perhaps, the tedious hours of 'Music Appreciation,' which subjected untrained and jazz-accustomed ears to a bewildering flood of intricate orchestral compositions, they turn

the radio dial past transcribed concerts with complete lack of interest, if not with aversion, and settle down comfortably—in a manner of speaking—to a program of mediocre jazz or sentimental 'blues.' Well," she finished, "I've used too much black and white in painting that picture, perhaps, but that's often the 'end' of the 'good beginning' which formal education gives us."

"It's quite true," Carl agreed, "that when the discipline of school is abandoned for the freedom of an adult, we are apt to take it as a chance to escape, rather than as an opportunity to replace authority with independent efforts in the same direction. That is one unfortunate feature of authority, don't you think? The mind that likes its freedom is bound to resent external repression or compression, and tend to impatiently anticipate the day when there will no longer be enforced direction. Then you have a general reaction against control of all kinds, including *self*-control.

"But," he continued, "I agree with you that if there were more teachers like those you mentioned—and more students who appreciated them—we would have *real* education. Teachers who are just themselves, and talk about the subject they think is most interesting and instructive, because it is the one they know most about, —wake a fellow up."

"Perhaps," Gail mused, "that is what is behind the idea of having Ph.D.'s as professors. The most any teacher can do, and the least he should aim to do, is to communicate a love of knowledge, an urge to study life and understand living. That *is* a philosopher, one who deeply desires to find the explanations of things and beings. It doesn't matter what religion or philosophy or science or whatnot he 'belongs to,' for he will never stop thinking, puzzling, learning—and teaching. But if one is not a philosopher *in attitude,* then it really doesn't matter, from the standpoint of education, what he is, because for all 'knowledgeable' intents and purposes, he is not quite alive to the world or to his work."

"Well," concluded Janice, emphatically, as the three reached the parting of their ways, "it looks to me as if education, like everything else, is what we make it in our minds, and our minds are what we make them in our lives."

There is one thing stronger than all the armies in the world; and that is an idea whose time has come. —VICTOR HUGO

THE RELIGION OF NATURE

II

> It is not the One Unknown ever-present God in Nature, or Nature *in abscondito,* that is rejected by the *Secret Doctrine,* but the God of human dogma. —*The Secret Doctrine*

THE first proposition of Theosophical philosophy postulates a spiritual identity linking all living things in a oneness of essential being. From the standpoint of the individual's learning process, awareness of this principle of spiritual identity is also "first," since what men learn with their hearts of the oneness of the All-Self, is more important than any intellectual perception of the same truth. Conviction of the pervading spiritual meaning of "all life everywhere" often emerges in the understanding of the naturalist. Such perceptions are intuitions inspired by the majesty, the living pulsation, of Nature herself.

Our age, highly mechanical in the technical regimentations which it imposes upon the populations of the most "civilized" lands, leaves little room for direct contact with nature. Yet city-dwellers in particular need such contact, living as they do in the midst of the psychic whirlpools created by the artificial standards of urban life. The few who feel strongly the loss of intimate individual experience with nature, periodically journey to the mountains or the ocean with the persistent conviction that there they may find a part of themselves which otherwise remains hidden. Something of this spirit is in every great naturalist, usually reaching strong enough proportions to be of itself a bulwark against the neuroses and unbalances of "civilization." Philosophically, this feeling is often expressed by a new sense of human proportions, measured against the ageless background of natural evolution. John C. Merriam, president emeritus of the Carnegie Institution, paleontologist and naturalist, has described the deepened perception made possible by a single nature experience:

> Woven through the picture of the redwood forest is an expression of time transcending the imagery of art. Here this sense of the ages with all it implies of movement makes itself felt as it can rarely be experienced. . . . Pillars of living redwood trees connect us as by hand touch with all the years through which they have lived. The time they represent is not merely an unrelated, severed past. But like the column of the redwood it is something through which living currents of the present move. . . . One realizes here that the mysterious

> influence of the forest arises not alone from magnitude or from beauty of light filling deep spaces. It is as if the stream of time swept through the trees in twisting eddies which by their movement hold together past and present, creating in the atmosphere an element more subtle than light, but not less real to the mind, and with a penetrating influence that seems clear reality.
>
> In a redwood forest . . . our thought turns irresistibly to look on the meaning of the past, with question as to its relation to present and future. The living forest itself carries a message significant beyond that of any work modelled by human hand. Considered in its wider setting it opens into the past a deep vista, before which no one can stand without experiencing something of . . . illumination of soul. . . .

The same current of awakened intuition, flowing from a source in "noumenal nature," is apparent in the works of such a nature-lover as John Muir. Although occasionally addicted to the use of the word "god" as a symbol for the Soul of nature, Muir clearly transcended the puerile attempts to glorify Christian theology by invoking the beauty and harmony of natural phenomena. Informally, and with as little ostentation as practiced by Nature herself, he approached the philosophy of reincarnation:

> *This grand show* is eternal. It is always sunrise somewhere; the dew is never all dried at once; a shower is forever falling; vapor is ever rising. Eternal sunrise, eternal sunset, eternal dawn and gloaming, on sea and continents and islands, each in its turn, as the round earth rolls. * * *
>
> Myriads of rejoicing living creatures, daily, hourly, perhaps every moment sink into death's arms, dust to dust, spirit to spirit. . . .
>
> All the merry dwellers of the trees and streams, and the myriad swarms of the air, called into life by the sunbeam of a summer morning, go home through death, wings folded perhaps in the last red rays of sunset of the day they were first tried. Trees towering in the sky, braving storms of centuries, flowers turning faces to the light for a single day or hour, having enjoyed their share of life's feast—all alike pass on and away under the law of death and love. Yet all are our brothers and they enjoy life as we do, share heaven's blessings with us, die and are buried in hallowed ground, come with us out of eternity and return into eternity. 'Our little lives are rounded with a sleep.' . . . Death is a kind nurse saying, 'Come, children, to bed and get up in the morning'—a gracious Mother calling her children home.

Merriam devotes some passages to William Wordsworth, perhaps the most outstanding of the "nature poets." Yet it is with a fresh evaluation that he presents this familiar figure. Wordsworth

is not introduced primarily as a poet, nor as a philosopher, nor even as a naturalist. He is presented as a man possessing, in much the same proportions as other men, the attributes of the poet, the philosopher and the naturalist. He is a man with the questing spirit, who sought in communion with Nature the ultimate solution to the riddle of Life. Merriam put it in these words:

> Important it is to recognize the work of Wordsworth as a purely human expression of what seemed to him the values of nature . . . and of their influence upon him. This was not a special scientific, educational, or social research, but was the recognition of informal relation between nature and an individual with unusual desire to know the meaning of it all, and to translate his experience into language available for mankind.

Wordsworth was not a scientist, and his observations may have appeared very different from a scientific record of quantitative research. But science, says Merriam, "now realizes that Wordsworth saw relatively far into many questions concerning the relation of man to the environment in which not only his body but his living soul developed." Merriam concludes:

> There has been increasing recognition that the deepest penetration of nature possible to the scientist only makes it more clear that we have in no sense attained finality in understanding any aspect of it. The philosophical scientist is left practically with the poet to say, as was said by a distinguished physicist, "The universe is only the shadow of something." Shelley had long ago referred to it as "the shadow of some spirit lovelier still."

Reincarnation as a natural process in the story of the soul is one of the many truths which Nature teaches by analogy, repeating its message in the life-history of every form of consciousness within her realm. Wordsworth recorded his conviction, doubtless based on reflections and observations of nature, rather than philosophical reasoning, that man is a continuing identity—

> Our birth is but a sleep and a forgetting:
> The soul that rises with us, our life's star,
> Hath had elsewhere its setting,
> And cometh from afar.

The poetic literature of all time and all countries abounds with such "intimations of immortality." They can be recognized, if not specifically treating of reincarnation, by the feeling of release from the limits of time and space which gives poetry so much of its transcendent quality; or by the sense of ordered fitness which per-

vades a verse and transmits, it would seem, directly from Nature herself, the persistent conviction that there is a purpose in which the whole universe shares.

In Konrad Guenther, author of *The Naturalist in Brazil,* we find one whose appreciation of Nature surpasses mere recognition of her beauty, attaining insight into her ingenuity in working toward her ultimate purposes:

> Every plant, every animal, could by itself overpopulate the earth. . . . From the very outset some counteracting factor is necessary. This factor is found in the living substance itself, which is a delicate and mutable mass, and cannot thrive equally in all situations, but must have its special conditions of life. . . .
>
> Let us take any tract of woodland, a grassy plain, or a pond: we shall see that to every condition of life which such a fragment of Nature offers some living creature has adapted itself, and that no possibility is left unexploited. . . . The whole is like a piece of clockwork. Every living creature is a tiny wheel that turns in such a way that it does not hinder the rest, and yet it is so fitted into the whole that it cannot leap out of its framework. And it seems as though the clockmaker were continually testing his work, to discover whether there is not yet some little corner unused, whereupon he fits in yet another little wheel. The whole is so devised that it is self-regulating, and adapts itself to new modifications. All these are qualities lacking in our technical creations, for they are the qualities of life itself.

"The qualities of life itself" are the qualities of self-regulating harmony in Nature. The human objective is to become "self-regulating" *as men* in the manner of Confucius, who finally learned to "desire naturally" that which was best and most harmonious for the benefit of all souls. Harmony with Nature proceeds apace with harmony within ourselves.

The altars of nature-worship are everywhere. There are more rivers and mountains than theological tomes. And the theosophist can understand the plea of the naturalist that if men would from time to time forego the sophistication of formal culture for sojourns in the "natural world," they could find therein inspiration for the understanding and harmonization of their own natures. There is always a theosophical salutation for the nature-lovers who show themselves possessed of the religion which is born without aid of external authority, and which grows from a rapport with the living essence in the kingdoms.

KARMA AND REINCARNATION

[At the T.S. Convention of April, 1890, William Q. Judge was requested to talk on Karma and Reincarnation, and did so extemporaneously. No report was kept, but an abstract of his remarks appeared in the *Proceedings* of the T.S. in A., from which the present article is reprinted. "Karma and Reincarnation" illustrates well Mr. Judge's expressed conviction that "the A B C of Theosophy should be taught all the time," and the simplicity and directness of his talk is reason enough for his recommendation. At the same convention, in his report as General Secretary, he had sketched the larger background of theosophical promulgation against the cycle due to close in 1897. The cyclic events of our day give his words another relevancy, and the reflection of theosophical ideas in the thinking of public-spirited men must encourage students to promote increasingly the influence envisioned by W.Q.J.:

"Seven years remain to us of the running era. They may be made years of such diffused earnestness, of such sustained activity, of such eager service, that the future of the Society shall be assured beyond all danger or misgiving; and of a missionary enterprise so generous that the name of Theosophy shall be familiar to the millions of this great land, and some apprehension of its meaning common to all. The intelligence of the country is being attracted to our tenets as never before: literature and fiction, even the drama, are appropriating them; suspicion is losing its alertness, and interest taking its place. To the ultimate triumph of Theosophic truth each Theosophist can contribute; to it each Theosophist should."—Eds. THEOSOPHY.]

THE doctrine of Karma cannot be considered properly without keeping Reincarnation in view, for Karma could not have its proper place and operation unless reincarnations furnished the material for it to show itself in. Reincarnation is, indeed, itself a part of, and is as well a cause of Karma, because the reincarnated man, struggling with fate, ignorance, and desires, generates constantly new causes that may result in further reincarnations.

The meaning of the word Karma must be inquired into. It really means *action*. It is the action of the Divine, or God, or the Unmanifested, or Brahma, and also of every sentient being. All worlds are subject to it, as is declared in the *Bhagavad-Gita,* where it says: "All worlds up to that of Brahma are subject to Karma." Hence it is found operating in all planes. It is Karma that brought

us here, that will take us to Devachan, and afterwards bring us out of that condition. For if Karma does not act superiorly to Devachan, then we could never emerge from the latter; but the moment "the reward is exhausted in the heavens of Indra"—which is a description of Devachan—Karma seizes upon the ego and draws it into another body, there to begin again the adjustment of the scales.

The Buddhists did not lose time in wandering about, lost in illogical doctrines of salvation and favor from a jealous god, but considered the problem presented by the vicissitudes of life, in the extraordinary fact that the just man often receives no reward and the wicked one no punishment. Finding an explanation needed, they hit upon the word Karma, or Kamma as they call it in Ceylon. This is briefly stated by Rev. P. T. Terunnanse, F. T. S. of Ceylon. "Kamma when viewed thus is good or bad deeds of sentient beings, by the infallible influence or efficiency of which the said beings are met with due rewards or punishments, according as they deserve, in any state of life. And we must remember that the world has no being, in the essential sense, but is subject to an alternating process of destruction and renovation."

This leads us to consider the erroneous views of some as to what Karma is. Some think it an evil influence that stands ready to strike a man at the first favorable moment, and I have met more of those who looked at it thus than as being also the good results and compensations of life. It cannot be properly called "the law of ethical causation" only, for if it applies "to all worlds up to Brahma," it must be more than this.

It is the great law which operates also through a manvantara, and which—considering a manvantara as a great Being made up of all beings included therein—causes each manvantara to be the exact resultant of the one which preceded it.

Nor should we make the error of applying it only to ourselves as a great whole, for it affects every atom in our bodies. As we are in fact made up of a *mass of lives,* our thoughts and acts affect these atoms or lives and impress them with a Karma of their own. This again rebounds on us as well as on all other atoms or lives.

Karma is a great benefactor, for it never fails to mete out all compensation, demanding that the smallest good act or thought should bring what we call reward. Now as we have been rein-

carnated over and over again, we have met each other in previous lives. The laws of affinity and harmony require that those who are now together must have been with each other before. So the acts of charity and kindness we perform now will compel similar acts to be done for us in other lives, and [Karma] is bringing about such in this life because we did those of like nature in another life. As the *Voice of the Silence* says, "Help them to-day and they will help you to-morrow." So I believe that I am working now to help you and you me, because there still exists a reciprocal obligation. * * *

The causes of reincarnation are desire and ignorance. We have what we term "will," but our will is moved into action by desire, and our acts spring from the desire to bring about pleasure or to avoid pain. As long as we are ignorant we constantly fix our desires upon enjoyment or the avoidance of pain, and thus lay the ground for the operation of Karma in another body. * * *

In each life all previous Karma is not exhausted, because the desires and old meditations are not able to manifest themselves unless the apparatus or sort of body is provided which will permit the bringing up to the surface of the old impressions. This is clearly set forth in Patanjali's *Yoga Philosophy*. Thus by means of inheritance of bodily frames of various sorts, the ego may exhaust by degrees its Karma, and this explains the difference in men. The man who has a great wide brain takes hold of old Karma which that apparatus may exhaust.

And at this point ignorance shows its power: As, ignorant of the law, we sin against it, we receive the result; or, acting in accord with it, another result; in the one case sorrow, in the other, happiness. So we must beware, having become acquainted with the law, that we do not continue as trespassers, for in the present life we settle the opportunities for the next and determine whether we shall in that succeeding reincarnation have opportunity to live with good men, helped by them, or among the vile, ever pushed toward evil. * * *

Of the more recondite mysteries of Reincarnation I will not speak, since those are more or less speculative, but will divide it thus:

(*a*) Reincarnation in good surroundings and in a good body, and

(*b*) Reincarnation in the opposite sort of body and in an evil family.

Karma as affecting us we may for the present analyze thus:

(*a*) That sort which is now operating in our present life and body;

(*b*) That which is held over and will operate in other lives or in a later period of this one;

(*c*) That which we are making for other lives to come.

The fields in which Karma may operate are:

(*a*) In the body only, or the mere circumstances of life;

(*b*) In the mental plane when trials of the mind are felt;

(*c*) In the psychical nature.

The spiritual plane is not affected by Karma at any time. * * *

Karmic causes may interfere with each other and produce a result in our life which, while similar to neither cause, will be the proper resultant of both. It may also be exhausted by two opposite Karmic causes meeting each other and thus destroying the effect of each.

Its effect is also varied to our sight by the apparatus or body and mind through which it works, in this, that instead of such and such a Karmic cause producing an instantaneous result, it may be spread out over many years in a series of misfortunes, the sum total of which might in some other person appear in one single disaster or favorable turn of fortune.

Jesus of the Christians uses the words of occultism and describes Karma in this language:

> Judge not that ye be not judged; for with what judgment ye judge so shall ye be judged, and with what measure ye mete, it shall be measured unto you again; and as ye sow so shall ye reap.

This is a restatement of the great law as declared by the Brahmins who taught Gautama Buddha, and by Buddha himself. Those great sages said that none other than ourselves forged the chains that bind us, and no other hand but our own smites us.

The road up which we must climb to rise above Karma and thus be able to help our fellow men with conscious power well directed, is that one which is marked with the signs Charity and Love.

WILLIAM Q. JUDGE

ON THE LOOKOUT

India in Transition

H. N. Brailsford, British journalist who has long been a friend of the Indian people and a vigorous advocate of Indian freedom, writes on "Changing India" in the *New Statesman and Nation* for June 29:

> Sixteen years have passed since I was last in India and I am asking myself what changes I have observed. Change in this ancient land is a word that jars; nothing is forgotten and nothing is rejected. In the frescoes of the Ajanta caves that date from the first centuries of our era you will see the same features, the same graceful costumes, the same gestures and manners that delight you today, though Indians in that Buddhist era were freer and happier than they have ever since been. The big changes that are going on around us are imperceptible and immeasurable. How much in these years has Gandhi achieved by his reinterpretation of Hindu morals and religion? He denies nothing; he discards nothing save untouchability. And yet when I watch the reverent crowd that attends his open-air prayer-meetings in Delhi, I suspect that a re-orientation towards a new humanitarian outlook is going on in millions of minds without iconoclasm. Socialist thinking in these years has made an immense advance and Communism, unpopular though it is, is now a force. But Gandhi's stress on ethics and non-violence has permeated Indian thinking and will survive him when his voice is silent.

"Radical" Industrialists!

Brailsford describes the industrialization of India, the trend toward "big business" begun by the Tatas (steel interests) and the Birlas (textiles). But unlike big business in other lands, Indian industrial leaders favor state planning in production. While sixteen years ago, *laissez-faire* economics was the almost undisputed orthodoxy in India,

> Today, thanks in part to Congress and in part to the Tatas, planning is the accepted policy. It is likely to go far beyond the first obvious objectives—the control of the rivers, electric power, food production, forestry, soil erosion, fisheries, and the utilization of waste lands. It will soon be engaged in an active, long-range campaign for industrialization. India may embark on bold experiments in State-Socialism, and I have heard leading industrialists advocate the creation of new industries in which the State will hold 51 per cent of the share capital. I was startled to find that in the

> Nizam's dominions, otherwise a feudal backwater, most of the few industrial concerns are run on this basis, when they are not entirely State-owned. I saw in Hyderabad an ambitious plan for the utilization of the River Godavari for power and irrigation, which included the erection of a big steel plant and the building of a new industrial town—all of it by the State. It was not a mere paper project; the first appropriations had been granted. Every one insists on the dispersal of industry, and most of the planners are thinking actively of ways and means to raise the level of village life. Gandhi's propaganda for hand-spinning erred by exaggeration, but he has compelled Indians to face the central problem of their economy—the employment of the rural masses.

INDIAN NATIONAL CONGRESS

This report by Mr. Brailsford confirms the feeling of many that a great revolution is quietly taking place in the ancient motherland of the East. Its remote beginnings in the nineteenth century are of interest to students. More than half a century ago, H. P. Blavatsky wrote of the formation of the Indian National Congress as one result of the moral stimulus of the Theosophical Movement. "This remarkable political body," she said, "was planned by certain of our Anglo-Indian and Hindu members after the model and on the lines of the Theosophical Society, and has from the first been directed by our own colleagues; men among the most influential in the Indian Empire." While disclaiming any connection between the Congress "and its mother body, our Society," save through individuals participating in both—the Theosophical Movement being devoted to non-political objectives—H.P.B. pointed out that the work of theosophists "aroused the dormant spirit and warmed the Aryan blood of the Hindus, and one vent the new life made for itself was this Congress."

INDIA RENASCENT

To the Congress, more than to any other single cause, is due the growing spirit of moral determination which characterizes India today. Men of will, Gandhi and Nehru, and their supporters, who are the guiding spirits in the Congress, have set an example of intelligent patriotism to all the world. And the attitude of the Indian industrialists, as reported by Mr. Brailsford, suggests that a social revolution without the brutalities of the class struggle may be quite possible for a great nation of modern times. Gandhi's acceptance of cooperation from wealthy Indian manufacturers and business men was long a cause of rancorous attacks by Euro-

pean and American radicals, but the Hindu leader's intuition of the motives of these supporters of his movement may finally prove to be sounder than the Marxist analysis of his critics.

Interpreters to the West

Modern India has able advocates in Western lands. In England, Sir Sarvepelli Radhakrishnan occupies the chair of Eastern religions and ethics at Oxford University, but this position of honor does not prevent him from being a staunch supporter of Gandhi and the cause of Indian freedom. In America, Krishnalal Shridharani has written a series of excellent books, interpreting India to the New World. His *Warning to the West* is potent evidence of the intellectual and moral strength, as well as the industrial promise, of the peninsular continent. Frances Gunther's *Revolution in India* is a dramatic portrayal of the awakening of the Indian people, with a useful appendix of statistical facts on India's natural resources and industrial development. But most impressive of all are the books of Jawaharlal Nehru—*Toward Freedom*, already a classic of the twentieth century, and *Glimpses of World History*, revealing a breadth of perspective possessed by scarcely another living author. Nehru is peculiarly fitted to speak to the West on behalf of India because of his intimate familiarity with the values in Western civilization. He is, moreover, an extraordinary man, personally. Frances Gunther says of him:

> Nehru is one of the most impersonal persons in the world. His impersonality is perhaps his most outstanding personal characteristic —and his detachment is another. These are qualities he has achieved by years of self-discipline over a nature that was originally impulsive, high-spirited and individualistic. He is one of the few public figures in the world who are honored and loved with equal enthusiasm and devotion not only by men and women alike, but alike by people of the East and of the West, perhaps because they see in him a new type of individual, a natural synthesis of the best of the old and the new worlds.

Can India Rise Again?

Incarcerated in Ahmadnagar Fort during the second world war, Nehru turned to the classics of his native land; the result, accomplished in prison, was a new book, *The Discovery of India*. Soon to be available in the United States, this book is said by Nehru's friends to contain evidence of an even deeper inspiration than has been manifest in his earlier works. Certainly, the articles drawn from this work, published in *Asia and the Americas* from January to

June of this year, are imbued with living wisdom suggestive of a great renaissance for modern India. Lucidly honest in his evaluation of India's past and present, the author asks if India's ancient greatness can be reborn. His own aspiration is revealed by his search for a new vitality among the Indian people. He says:

> If they had this vitality, then it was well with them and they would make good. If they lacked it completely then our political efforts and shouting were all make-believe and would not carry us far. I was not interested in making some political arrangement which would enable our people to carry on more or less as before, only a a little better. I felt they had vast stores of suppressed energy and ability and I wanted to release these and make them feel young and vital again. India constituted as she is, cannot play a secondary part in the world. She will either count for a great deal or not count at all. (*Asia,* January, 1946.)

COLONIAL POVERTY

A comprehensive understanding of India's condition today may be gained through these *Asia* articles by Nehru. It becomes clear that the appalling poverty of the Indian people is the direct result of the liquidation of the artisan class, which followed the transformation of India into a typical colony of the British Empire. As Lord Bentinck, Governor-General of India reported in 1834: "The misery hardly finds a parallel in the history of commerce. The bones of the cotton-weavers are bleaching the plains of India." The conquest of India led to progressive ruralization and impoverishment. In the middle of the nineteenth century, some 55 per cent of the population was dependent on agriculture, but just before the late war, this figure had risen to 74 per cent. India's status as a colony caused this reversal of the world-wide trend to industrialization during the nineteenth century. The long-suffering East, instead of participating in the expansion of the Western world, was rather a great market which helped to make that expansion possible. Thus, as Nehru points out, a great part of the cost of the transition from agriculture to industry in western Europe was paid for "by the people of India, both by famine and death and vast unemployment—by India, China and the other colonial countries, whose economy was dominated by the European powers." (*Asia,* April.)

REVOLUTION WITHOUT HATE

The miracle of the Indian Revolution lies in the astonishing lack of bitterness among its leaders—in their attempt to bring about great social changes without the tragedies of violent revolt

and bloody revenge. In this, as in the domestic reforms attempted, may be seen the sustaining moral influence of Gandhi and his disciples, who may yet be counted as among the pioneers of a new epoch of world history. The Independence Movement in India, despite occasional outbursts of terrorism, is fundamentally a moral movement of the human spirit. Its success, as conceived by its leaders, may become a testament to moral potentialities of the human race, as present in many millions of men, acting cooperatively together.

The Daily Press

The unevenness of the present age is nowhere better illustrated than in modern journalism—especially journalism in the United States, where the best is combined with the worst, and where only the very few are at all conscious of the strange contradictions in the publishing profession. Oswald Garrison Villard, veteran editor and critic *par excellence* of the press in the United States, discusses the evils of the daily newspapers in the *Progressive* for July 15—a weekly paper, by the way, which is one of the few today that display a vital editorial policy. Mr. Villard writes of the "owners of certain newspapers that print worthless, spineless editorials and accept all the news service dispatches sent to them without interpretation or inquiry and fail to edit them" (see also June Lookout):

> They almost never oppose vigorously any government trend, unless it jeopardizes their exchequer, invariably follow the herd-mind, and are void of all semblance of leadership—and yet they really believe that they are giving perfect journalistic service.
>
> If you tried to tell them their dailies were but a mockery of what they ought to be if they were to interpret faithfully the wishes of the people, or to accept the moral and spiritual leadership which could be theirs, they would not understand what you were talking about and would put you down as a mad crank.

Partisan Reporting

Mr. Villard continues his article with an ominous series of facts—a record of distortions and suppressions of the news. After reviewing "baseless war propaganda," he turns to the field of labor reporting:

> The press and news services in labor troubles espouse invariably the anti-strike side. How was not John L. Lewis abused during the recent coal strike, especially for daring to suggest company payments to the 60,000 to 70,000 annually injured men and the dependents

of the 1,500 killed annually! Yet now we learn that the President found Mr. Lewis the best of all the men in both camps he dealt with and that the coal companies are now enthusiastically accepting the very benefit fund for suggesting which they and the press so attacked Mr. Lewis!

In labor troubles the press almost wholly sides with the hysteria of the moment, crucifies somebody in the labor ranks, goes with the herd-mind, and fails to distinguish between good and corrupt labor leaders. As a journalist of 35 years' experience writes in *The Colorado Editor*: "And what chance did a union have then, or does today, of getting its side of a controversy before the public through the average newspaper on even terms with the large employer? Virtually none. . . ." Only occasionally, he added, does a newspaper give the public "the real low-down on a strike situation."

TREND TO MONOPOLY

The decline in the number of daily newspapers is also a factor in the weakness of the press. With the passing of numerous papers, Mr. Villard notes "a corresponding improvement in the financial situation of the survivors and the establishment of press monopolies in hundreds of towns and cities." During his journalistic career in New York, for example, ten dailies have disappeared, with only three new ones appearing. While the total number of newspaper readers has increased, along with large gains in urban population —New York has now more than eight million inhabitants, an increase of nearly a million since 1940—this growth in circulation, Mr. Villard asserts, has "no popular significance." The journalistic profession has not become more vital, but rather, "a large part of its modern vogue is due to its entering the amusement and other non-news fields in the pages given to illustrations, comic strips, cross-word puzzles, the care of the body, the complexion, the household, to daily menus, plus innumerable pictures in and out of the advertising columns of the female form in every state of undress. . . ."

ORGANIZED PSYCHISM

Briefly, the character of newspaper publishing in the United States has undergone a great change. With the exception of the New York *Times,* which still, as Villard says, "renders most valuable and distinguished service in printing more news dispatches than any other paper in the world," American newspapers have become enormous enterprises in commercial entertainment, no longer restricted to the imparting of news and the promulgation of opin-

ions. As a result, the editorial page of the modern newspaper carries little weight with the intelligent reading public. The dailies, today, are little more than many-faceted mirrors of the psychic inclinations of the masses, catering to the petty desires, the vanity and the appetites of readers counted by the million. It becomes increasingly necessary for those who desire to maintain independent opinions to turn to the small organs of minority groups—the "little magazines," and the papers representing the views of unorthodox political factions—to obtain expressions and analyses which are free of the bias of powerful commercial interests and the entertainment "slant" of the popular press. From the viewpoint of the Theosophical teaching of cycles, this tendency in the press reflects the psychism of the present age, as an increasingly institutionalized manifestation, demanding deliberate study and conscious rejection by students who see in this psychic "regimentation" a development fully as menacing as the more obvious forms of political totalitarianism, and far more insidious in its subtle deceptions and intoxications of the race-mind.

Okinawan Religion

Popular accounts of the natives of war-torn Okinawa deal almost exclusively with the persistence of Christianity among the converted members of the population, and with the sturdy resistance of the inhabitants to the neurotic reactions so commonly the result of prolonged bombardment. It is refreshing, therefore, to have the notes of a Theosophical student who served with the American armed forces on Okinawa, describing the religious ideas of the people of this remote island, some 350 miles distant from Japan. The notes obtained in November, 1945, are based on an interview with Shimabuku Zenpatsu, through interpreters. Mr. Shimabuku was for years chief librarian of the Okinawan Prefecture (a Japanese administrative subdivision), and served more recently as a teacher in an Okinawan high school. He was displaced from his position of librarian for opposing official Japanese efforts to eradicate the spoken Okinawan language. The following summary of the Okinawan religion is said by Mr. Shimabuku to be free of foreign elements:

> In the beginning, the Sun (considered a being) sends a god and a goddess, who create and shape the land, plant trees and grass. Not united in marriage, this divine pair bear children by the intermediary of the wind: a son, who becomes the first ruler on earth; then a daughter, the first priestess, and finally, a second son, who is the first

farmer. These three children, the first humans, are lacking in fire, which they obtain from the fire-breathing sea dragon, or serpent. The Okinawans believe that these Ancestors of mankind were composed of body and of spirit (spirit being formless and invisible substance), which spirit descended directly from the Sun God; and every succeeding human being has this dual constitution of body and spirit, inherited from the Ancestors.

REINCARNATION

According to the Okinawan God-idea, Deity is without shape and sexless. The majority of Okinawans believe in Reincarnation, *i.e.*, that the human being has a spirit which leaves his body at death and returns to earth in a new-born babe. This spirit can not occupy an animal body. The original Okinawan belief is this: After a man's death, the spirit stays in his home for 49 days; on the 49th day, when the memorial services are complete, the spirit enters *Gusho*—"after this present world." The period in the after-death state varies, but the Okinawans believe that the spirit will return within seven generations, producing an individual who strongly resembles its former embodiment. Not all spirits reincarnate. Some remain in *Gusho* indefinitely, and will greet new arrivals in that state. It should be understood that the Okinawan conception of *Gusho* is a spiritual state, where only the spirit of man exists. Further, the reincarnating spirit leaves a portion of itself in *Gusho,* which accounts for the custom of deifying the dead after seven generations have passed. Not mind, but *spirit,* reincarnates, according to the Okinawans, mind being received by the individual through ancestral descent. There is a belief that *Gusho* includes conditions corresponding to "Heaven" and "Hell," but these ideas are not supported by deep conviction.

OCCULT FRAGMENTS

Other aspects of Okinawan lore are reminiscent of Theosophical teachings. The ancestor worship of the Okinawans, for example, was not borrowed from Confucianism but springs directly from their theogony, although Confucian teachings have supplemented the native doctrine by encouraging respect for elders and ancestors. The funeral ritual of the Okinawans has similarities to Christian belief in Purgatory, both doctrines, of course, tracing to the teaching of *Kama Loka.* The burial rite includes the use of incense, in keeping with a traditional hope that the sweet odor will attract a god who will guide the soul of the deceased. This belief has died out, but the custom remains.

Psychic Stability

According to *Time* (Feb. 4), a Navy psychiatrist reports that the psychic health of the Okinawans is superior to most other people. Of five hundred natives subjected to terrible bombardment —"a nerve-shattering ordeal that drove many a Jap to suicide and many a G.I. into the mental ward" only one cracked up. The early training of the Okinawan child, the Navy psychiatrist said, is such that by the time he is five, "he has such a sense of security that his mental foundation is sturdy enough to survive catastrophe."

Giant Ancestors of Man?

Advance notice of Dr. Franz Weidenreich's forthcoming book, *Apes, Giants and Man* (University of Chicago Press), suggests that at last the science of anthropology has found evidence that the human race may have had "giant" ancestors—a conclusion long predicted in Theosophical literature. According to a press report (Los Angeles *Times,* July 15), Dr. Weidenreich's book also presents indications "that the primate called man is older than we have thought, and branched off from other animals at an age far earlier than we ever dreamed." (Earlier reports of Dr. Weidenreich's discoveries were reviewed at length in "Science and the Secret Doctrine," Theosophy, September, 1944.)

The Common-Ancestor "Postulate"

A fossil jaw found on Java and teeth from an enormous human jaw point to prehistoric giants as involved in human evolution, in Dr. Weidenreich's view. This German anatomist—exiled during the Hitler regime—will be remembered as the scientist who in 1938 told a convention of anthropologists that "the origin of man was not focussed in any one locality but occurred simultaneously all over the globe." Taken together, his suggestive opinions approach closer to the Theosophical view of evolution than any previous speculations by academic science, and the present acknowledgement of man's giant ancestors may mark the beginning of a new epoch in anthropological theory. For the record, however, it should be stated that there is no conclusive evidence that the human species ever "branched off" from other animals, as the press account relates. The so-called "common ancestor" of both apes and man—called the evolutionary "main stem" by anatomists—is act-

ually non-existent, so far as fossil remains are concerned. Dr. Le Gros Clark, in his scientifically authoritative *Early Forerunners of Man,* admits that this "main stem" or "common stock" is postulated "in the absence of serious evidence to the contrary"! It is, therefore, a convenient anthropological "fiction," theoretically useful, perhaps, but seriously misleading to the general public. (For further discussion of anthropological misconceptions, see THEOSOPHY XXVI, 559.)

PLEDGE OF ALLEGIANCE

After 20 years of teaching in the public schools, Gilbert Byron, of Dover, Del., is led to question the value of the familiar "Pledge of Allegiance" which teachers and pupils in the schools of the United States repeat so often. He writes to *School and Society* (July 13):

> At various times and places, I recited the pledge with my right hand raised to the forehead in a military salute, superimposed my right hand over the heart, and even thrust that same right hand, palm up, in a gesture similar to the one practiced by the late Nazis. After Pearl Harbor, the authorities did change the last procedure, yet the words, with their inferences of national perfection, good for a thousand years, still had a faint odor of the Fascisti. While repeating the oath, I sometimes thought of our town's Negro children, segregated on the "other side of the tracks," without library or laboratory facilities, not to mention the unmentionables. What thoughts did they have while declaiming that last phrase, "with liberty and justice for all"? The only saving grace was that, as far as I could discern, our pupils thought of little or nothing while mouthing those proud lines. It was just so many words—a chore.

AMERICA'S PROMISE

Believing that "the time we live in calls for a restatement of values," Mr. Byron composed a new Pledge of Allegiance—one more faithful to facts and more inspiring as to possibilities. He suggests the following:

> I PLEDGE ALLEGIANCE TO MY COUNTRY AND ITS GREAT PROMISES, THAT GOVERNMENT OF THE PEOPLE, BY THE PEOPLE, AND FOR THE PEOPLE SHALL LEAD THE WAY TO A BETTER WORLD.

So long as the teachers of the United States maintain their freedom to criticize and propose educational forms expressive of integrity, there will be a true basis for the hope that America *can* lead the way to a better world.

THE UNITED LODGE OF THEOSOPHISTS

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signatures will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to:

GENERAL REGISTRAR, UNITED LODGE OF THEOSOPHISTS,
Theosophy Hall, 33rd and Grand Ave., Los Angeles (7), Calif.

U. L. T. LODGES

AMSTERDAM, C. HOLLAND	Keizersgracht 411
BANGALORE CITY, INDIA	15, Sir Krishna Rao Rd., Basavangudi
BERKELEY (4), CALIFORNIA	Masonic Temple Bldg., Bancroft and Shattuck
BOMBAY, INDIA	51 Mahatma Gandhi Road
LONDON (W. 1), ENGLAND	17 Great Cumberland Place
LONDON, ONTARIO, CANADA	424 Richmond Street
LOS ANGELES (7), CALIFORNIA	245 West 33rd Street
MATUNGA, BOMBAY (19), INDIA	Anandi Nivas, Bhaudaji Road
NEW YORK CITY (22)	22 East Sixtieth Street
PARIS (6), FRANCE	44 Rue de Rennes
PHILADELPHIA (3), PENNSYLVANIA	1917 Walnut Street
PHOENIX, ARIZONA	32 North Central Avenue
SACRAMENTO (16), CALIFORNIA	720 Alhambra Boulevard
SAN DIEGO (1), CALIFORNIA	505 Orpheum Theatre Bldg., 524 B Street
SAN FRANCISCO (3), CALIFORNIA	860 Pacific Bldg., 4th and Market Streets
SYDNEY, AUSTRALIA	Federation House, 166 Philip Street
WASHINGTON (6), D. C.	510 Hill Building, 17th and Eye Streets

THEOSOPHICAL PUBLICATIONS

Books by H. P. Blavatsky:

ISIS UNVEILED, a photographic facsimile of the Original Edition, the two volumes bound in one	$ 7.50
THE SECRET DOCTRINE, a photographic facsimile of the Original Edition, the two volumes bound in one	7.50
INDEX TO THE SECRET DOCTRINE, for Students	3.00
THE SECRET DOCTRINE *and* INDEX	10.00
THE KEY TO THEOSOPHY, facsimile of Original Edition	2.50
THEOSOPHICAL GLOSSARY, facsimile of Original Edition	3.00
TRANSACTIONS OF THE BLAVATSKY LODGE	2.00
THE VOICE OF THE SILENCE	1.00

Books by William Q. Judge:

THE OCEAN OF THEOSOPHY	1.50
LETTERS THAT HAVE HELPED ME, new and enlarged Edition	3.00
THE BHAGAVAD-GITA	1.50
NOTES ON THE BHAGAVAD-GITA	1.50
PATANJALI'S YOGA APHORISMS	1.00

Other Books:

THE FRIENDLY PHILOSOPHER, Collected Letters and Talks on Theosophy, by Robert Crosbie	3.00
ANSWERS TO QUESTIONS ON THE OCEAN OF THEOSOPHY, by Robert Crosbie	1.50
THE THEOSOPHICAL MOVEMENT, a History	5.00
THE ETERNAL VERITIES, for Children, New Edition	1.50
TEACHER'S MANUAL AND GUIDE TO THE ETERNAL VERITIES	2.00
"BECAUSE"—FOR THE CHILDREN WHO ASK WHY	1.50
LIGHT ON THE PATH, Bombay Edition	.75

Pamphlets:

THEOSOPHY SIMPLY STATED (10 copies, 50 cents; 50 copies, $2.00)	.10
CONVERSATIONS ON THEOSOPHY, including the "Three Fundamental Propositions" of The Secret Doctrine	.10
REINCARNATION AND KARMA, containing the "Aphorisms on Karma" by William Q. Judge	.10
THOUGHTS FOR THINKERS, a helpful Essay	.10
EXTRACTS FROM A LETTER, for those who mourn	.10
THE VOCATION OF LIFE	.10
THE UNITED LODGE OF THEOSOPHISTS, a statement of its history, purpose and methods	.25
FIVE MESSAGES TO AMERICAN THEOSOPHISTS, by H. P. Blavatsky	.25
EPITOME OF THEOSOPHY, by William Q. Judge	.25
ECHOES FROM THE ORIENT, by William Q. Judge	.25
MORAL EDUCATION, new and enlarged edition	.50
NO MAN'S LAND	.25
A CHRISTIAN AND A THEOSOPHIST	.25
THE LAWS OF HEALING, PHYSICAL AND METAPHYSICAL	.50
WHERE ARE THE DEAD? Theosophy versus Spiritualism	.25
CYCLES OF PSYCHISM, The Import of Psychic Evolution	.50
HYPNOTISM—A PSYCHIC MALPRACTICE	.25

Prices subject to change without notice
Correspondence invited regarding any Theosophical writings
Orders should be addressed, and all remittances made payable to

THE THEOSOPHY COMPANY

245 West 33rd Street, Los Angeles (7), California
22-24 East 60th Street, New York (22), New York